

to come and help us anymore. I myself still do not want to retire. At any rate, I will transfer the name of the family head to Asakichi.”

⁷Relieved, I headed home.

- 2 Kami-Sama informed me, “Your children will not contract smallpox in March. I will postpone it to a later date.”

²Regarding the sowing of the rice seeds, Kami told me to grow three *tan* of early-season rice, and He specified the paddies to grow the mid-season and late-season rice.

³Kami-Sama instructed me on all the details, including planting and fertilizing.

⁴He also taught me how to cultivate and hoe the roots of the barley. “It will rain heavily this year. For the barley growing in the fields, pile dirt on the inner side of each pair of rows. It is said that, ‘Rain is often accompanied by wind.’ Piling dirt on both sides of each row (of barley) will have the plants blown in all directions, making the harvest difficult. Piling dirt only on the inner side of each pair of rows will have the plants lean neatly for harvest.”¹

⁵I did as I was told and did not pile dirt on the outer side of the plants.

- 3 On April 10 (May 12), Kami-Sama directed, “For the Boys’ Festival Day on May 5 (June 5), celebrate by taking off from work. Then on the sixth, start harvesting the barley.”

²On April 28 (May 30), a worshipper came and told me that my barley was ready for harvest.

- 4 It rained from May 1 (June 1) until the morning of the fifth. After lunch on the fifth, the villagers went out to harvest their barley. As for me, I took off from work and went to give thanks to the shrines in my village and also went to the village office to convey greetings.

²On the sixth, I began to harvest. Kami-Sama said, “Take today’s harvest into the storehouse and finish by evening.”

³That night, it began to rain and winds blew. This caused the other villagers’ barley plants to lean disorderly, making the harvest difficult. As Kami-Sama had advised, I did not pile dirt on the outer side of the plant rows. The plants in each pair of rows thereby leaned in a uniform way. This made harvesting easy for me.

⁴Kami-Sama advised, “Since it is going to rain soon, finish separating the barley quickly. While it rains, store the barley in straw bags without putting it out to dry.” It

rained a lot.

⁵The other farmers, despite the rain, went to their paddies to prepare for rice planting. As for me, I worked in the barn while it rained. When the weather cleared, I plowed the paddies and waited for the water to fill in. I was then able to finish the planting.

- 5 In late May, my nine-year-old daughter Kura fell ill. Though I prayed to Kane No Kami-Sama, Kura worsened with each passing day.

²Kami-Sama said, "Leave her alone and work in the paddies. In the morning, check on her before leaving. When you return for lunch, check on her again. Check on her whenever you return to have a meal. In case you find her deceased, you will know if she died in the morning, midday, or afternoon."²

³If you find her deceased when you return at dusk, you will know that she died in the afternoon. Think that she was alive until you had your afternoon snack and that she died during the afternoon.

⁴In the past, each time when one of your children was dying, you went through sleepless nights and called in doctors and shamanistic practitioners, making a big fuss all day and night. You worried your neighbors, relatives,

and other villagers. But your children still died.

⁵Don't be bothered even if she should die. Go out and farm without worrying. Don't tend to her. Seeing her will only make your heart worry. This is not good."

⁶We went out every day and worked in the paddies.

- 6 On May 27 (June 27), while in the Tsuji[†] field on top of Yūzaki Hill, my wife and I decided to separate the barley grains that afternoon. Therefore we returned home early for our afternoon snack.

²My mother told my wife, "Kura seemed to have slept well while you were out working. She asked for neither hot nor cold water. Go and check on her."

³I prayed to Kami-Sama in the earth-floored foyer. Kami-Sama answered, "Not to worry." After washing her hands and feet, my wife went to see Kura. In the meantime, I had my afternoon snack.

⁴My wife called out to her, "Kura! Kura!" But there was no response. Kura's body felt cold. My wife exclaimed, "Mother, we've failed! Kura has died!" Upon hearing this, my mother, together with my wife, grieved in sorrow.

⁵I refuted, "What do you mean? When I prayed to Kami-Sama just a while ago, He said not to worry." My

wife asserted, "For someone who has already died, of course we needn't worry!" "Check if she really is dead," I told her.

⁶She went back to check on Kura again and discovered, "She's breathing slightly, and there's a slight warmth on her back." "Then she's not dead," I claimed. My wife then requested me to give prayers immediately.

⁷I interrupted my afternoon snack and prayed to Tenchi Kane No Kami-Sama. Kami-Sama immediately answered, "Give her a sip of sacred sake, then offer prayers."

⁸I brought a sacred staff and sacred sake. Only the whites of Kura's eyes were showing, and her teeth were grinding. Her face was also pale. I lifted her up and held her with one arm while laying her on my shin. I opened her mouth with my little finger and put in some sacred sake. It trickled down her throat.

⁹Kami-Sama said, "It has reached her stomach, so there is no need for worry. Give prayers for her." I gave the Rokkon Prayer and the Shingyo Sutra three times each.

¹⁰"That will be enough. By around six in the evening, I will give a divine sign. To rejoice Kura's recovery, rest in the Hiromae in the afternoon. As for your wife, she is to stay with Kura," instructed Kami-Sama.

7 After finishing my interrupted afternoon snack, I closed the *fusuma* doors of the Hiromae and lay in front of the altar. I fell into thought.

²“Earlier in the past, each time when one of my children died, there was no kami who revealed and taught things to me. But this time, I received so much guidance from Kami-Sama, and I am thankful. Even if she were to die, I still will have received blessings.

³We spent much money prior to the deaths of our other children, but to no avail. We also troubled our neighbors, relatives, and villagers. But this time, we didn’t spend any money.”

⁴Interrupting my thoughts, my wife said, “There is no hope left. Give prayers once more as a last attempt.”

⁵I turned to Tenchi Kane No Kami-Sama. He recommended, “It will make no difference whether you pray or not. You can pray if you want to. It might be better than not doing so.” I gave harai prayers and the Shingyo Sutra five or six times.

⁶Then Kami-Sama interrupted, “That’s enough. There’s still time until sunset. I will give a divine sign soon. If she should cry out or utter words, it will be a sign of divine blessings.”

⁷I again lay down and rested, and reflected upon various

things. “How regrettable it would be for people to think of my practicing of faith as futile after they find out that another child in my family has died. But this can’t be helped. Such things do happen.”

⁸I further reflected, “By following Kami-Sama’s instructions, we didn’t use any money throughout Kura’s illness. How blessed this is. If she were to die, I would hold a secret funeral and burial during the night.”

⁹These thoughts were interrupted when I heard, “Mommy, I have to relieve myself.” It was Kura. I got up and went to see her. She had gone from the back room to outside the entrance where she was squatting. She was barely conscious.

¹⁰My wife, who was tidying up outside, came by. I told her, “Look at that. It’s a divine sign. Carry her back into the house.” She carried Kura into the house and put her to bed. Kura fell asleep right away.

¹¹I promptly offered thanks to Kami-Sama. It was around six o’clock in the evening.

¹²“After you finish giving thanks, go and take a bath,” my wife said. While my wife was preparing the hot bath, Kura, saying that she had to relieve herself again, went outside the entrance. After urinating a lot, she regained normal consciousness. This was around six-thirty.

¹³I gave thanks to Tenchi Kane No Kami-Sama. Kura slept very well that night.

8 The next morning on May 28 (June 28), I gave thanks to Kami-Sama. My wife checked on Kura and reported, "Kura has smallpox!"

²But Kami-Sama insisted, "Don't say it's smallpox. Saying so will cause more worries. Have breakfast, then go to work on the paddies."

³My wife and I went to work on a paddy. There, she reiterated, "It *is* smallpox."

⁴When we returned for lunch, I checked on Kura. She had developed red spots. I left her as she was and went back to the paddies. I looked forward to what Kami-Sama would tell me when I was to give prayers that evening.

⁵When I gave prayers and thanks that evening, Kami-Sama spoke, "This morning, I said it wasn't smallpox so you would not worry. It is said that smallpox spreads from the younger child to the older children. But in this family, it will spread from the older to the younger children.

⁶This short month of May will end tomorrow. The twenty-ninth (June 29) is an auspicious day so have the

sacred ropes put up. Help your children put up the sacred ropes over the house entrance and over the Gion altar.

⁷Since you are to serve Kane No Kami's Hiromae, you must not give any prayers nor offerings to the Gion altar.

⁸But have your family offer Gion—the kami of disease—rice, incense, flowers, as well as harai prayers and the Shingyo Sutra every morning and evening.

⁹I do not require purification rituals nor food taboos. I will have Kura be ill with smallpox this month and next month.

¹⁰Even if your other children still haven't contracted smallpox or already have the disease, take down the sacred ropes on June 13 (July 12), which is the Gion Shrine's service day. You must therefore allow the Gion deity to return to the shrine."

- 9 On May 29 (June 29), we placed an altar dedicated to the Gion deity on the alcove and revered the Gion deity. I also put up a sacred rope on the house entrance. Then I had my children give thanks.

²Kami-Sama said, "Tell grandmother Furukawa Mume that Kura has smallpox and that the sacred rope will be put up today (above the altar).

³On June 1 (June 30), the disease will have reached its

peak. Furukawa Teru and her children will be going to worship at the village shrine and the Kannon temple. Put a red hand towel³ on Kura's head and have her go with them."

⁴On June 1 the next day (June 30), Kura went with her Aunt Teru. She returned and had no problems. I gave thanks to Kami-Sama.

⁵On the second (July 1), Kami-Sama instructed, "Today, Kura will probably not ask if she can go out. But if she does, don't let her. Her smallpox will suppurate from today."

⁶On the morning of June 3 (July 2), when I gave thanks, Kami-Sama revealed, "The disease will peak during this morning. Around midday, it will lessen. Anyhow, one child has been taken care of, so be relieved.

⁷In her case, the smallpox has affected the face the most, while her limbs have been left unaffected. She has the three-day smallpox."

Chapter 8

- 1 On June 10, 1859 (July 9), I received the divine name of “Konshi Daimyōjin.”

- 2 Kura was cured of her disease. On the early morning of June 13 (July 12), I took down the sacred ropes for the Gion deity that was to depart for the Gion Shrine that day, the Gion Shrine’s service day. All my children went to the Gion Shrine in the village and gave thanks.
²Tenchi Kane No Kami-Sama then revealed, “Sometime after the Gion Shrine’s service day, the deity from the Gion Shrine shall return again to your household and inflict smallpox onto your other children.”

- 3 On June 16 (July 15), my third son Unojō fell ill. I gave prayers every day for his full recovery. He instead worsened gradually and became seriously ill.
²By the twenty-first, neither cold nor warm water could pass his throat. When I prayed for Kami-Sama’s help, He spoke, “If it is smallpox, it should have erupted by now since it is already the fifth or sixth day of the illness. His illness is serious and life-threatening. Didn’t you change his year of birth?”

³How about changing it back to the original year? If you don't, he cannot be saved. Will you discard the current birth certificate into the river and make another one which states the original year of birth? What will you do?"

⁴"I am sorry. I will discard the current birth certificate and restore the original year of birth. Please save him," I pleaded.

⁵"In that case, register him as a six-year-old born in the Year of the Tiger and change his name to "Torayoshi."¹ I will give a divine sign by around ten o'clock this morning.

⁶Stay at home during the morning. After lunch, have everyone weed the Shimobuchi[†] paddy."

⁷Before lunch, Torayoshi said he wanted to drink some water. He drank a cupful from a teacup. He also asked for some dumplings, so I gave him a few dipped in warm water. He ate one and said that was enough.

⁸My wife urged him to eat more. I told her not to press him. However, she got overbearing and had him eat another. He then threw up.

⁹I scolded my wife, "I told you not to press him. But you still forced him to eat another, causing him suffering."

¹⁰I gave thanks to Kami-Sama, who said, "You needn't worry anymore. After lunch, go and weed the Shimobuchi[†] paddy."

- 4 When I gave thanks on June 22 (July 21), Kami-Sama informed me, "I will take this opportunity to inflict smallpox on another child. This time however, you don't need the sacred ropes since you put them up and took them down the last time.

²Two-year-old Kono, who has had sores on her face since last year to eliminate poisons, will have only a minor case of smallpox. She will develop at most fifteen or sixteen red spots without any of the initial symptoms (such as high fever).

³As for the Gion deity, presenting food offerings to your household altar will suffice."

⁴"Kono may have caught a cold while sleeping. When I breast-feed her, her mouth feels feverish," my wife mentioned. On the following day, Kono developed smallpox. Her elder sister Kura looked after her all day.

⁵We didn't have to watch over the three children overnight during each of their illnesses. When Kura was ill, we cared for her only in the afternoon, and for Torayoshi, only in the morning. But this was in accordance with Kami-Sama's instructions, which we always followed.

⁶Even without following impurity and food taboos, the smallpox subsided remarkably. I felt grateful.

- 5 Kami-Sama told me on June 28 (July 27), “Invite only your neighbors over and thank them informally. Refuse any monetary gifts on the pretext that you will later hold a formal celebration for the recovery of your three children from smallpox. It is said that a debtor becomes a slave to his creditor. Don’t let them spend unnecessary amounts of money.”

²Without receiving their gifts, I welcomed my neighbors.

- 6 (One day,) Kami-Sama advised, “Fertilize your cotton fields with a bale of rapeseed oil meal per *tan*. Don’t water the fields even if it gets hot and dry. Doing so will breed many weevils in the cotton.”

- 7 My neighbor, Suzuki Kyūzō, who lived in the separate annex of the Suzukis’ main house, had followed what I did by storing the barley in bags without drying it (in the beginning of May).

²(Some time later,) he came and told me, “My barley was crawling with grain weevils in June. How about yours? Are there any weevils?” “No, there are none,” I replied.

³“Should I put the grain out to dry?” he wondered. “If it’s infested, you should do so,” I answered. “What will you do?” he asked. “Since I don’t have any weevils in my grain, I won’t put it out to dry.”

⁴He (then went home and) took out his grain from the bags and put it out in the sun. The numerous weevils crawled out and entered the main house.

⁵His younger brother Imazō chided, “How foolish of you to believe him! He says that he is practicing faith and praying, but he is only a layman.

⁶If it were really true that praying can keep away weevils, there would be no insects in the homes of priests. In what province do they store barley without drying it first? There can’t be anyone more foolish! You even plagued my barley!” Kyūzō came back and told me what had happened.

⁷“Even so, I was blessed since the damage and loss weren’t that great. I am thankful,” he said happily.

⁸When I gave thanks to Kami-Sama, He revealed, “Anyone can imitate how someone does his work, but not the sincere heart he does it with.”

8 In August, I used a strip of cloth to mark the softest bag containing the most damp barley and set it apart from the rest. Later, I was taking out some barley from this bag when Kyūzō’s son dropped by.

²I told him, “Look—I don’t have any weevils or insects in this barley. Go home and tell your father to come and

take a look.”

³I put the barley into the tread-polisher and polished the grain. There was no grain damage. I felt thankful. Not once did I dry the barley.

- 9 I was growing cotton at the Dōnohigashi[†] and Koda[†] fields and at another field. When I went to pick the cotton, I found it to be easy picking and of very good texture.

²Furukawa Jirō passed by and remarked, “This is very good cotton. There’s no need to sort them. But our cotton is like pigeon droppings.² We didn’t yield any high-quality cotton.”

³Most farmers used a lot of fertilizer and watered the crops frequently, resulting in cotton with poor texture.

⁴A cotton buyer praised, “Your cotton is very good. It will make good cloth material.” Picking the cotton was quick, sorting was unnecessary, and my cotton fetched a high price.

Chapter 9

1 On September 10, 1859 (October 5), I received the following instructions. “This year, you should sow the barley from around the twentieth of this month (October 15) to the twenty-second or twenty-third of next month (November 16-17). Don’t rush it. I will let you sow it during this time period.

²This year, let your son Asakichi plow the paddies with a cow. Never mind his shallow plowing and crooked ridges. Let him do the job.

³If *you* plow the paddy, you won’t be able to return home when people come to give requests. Hoeing the furrow instead will readily allow you to stop working and return home.”

⁴We went to the Fudaba paddy in Mukōbuchi[†] to start the plowing. My wife advised, “The cow will be rough and uncontrollable at first, so start the plowing for him.”

⁵When I tried to start plowing, the cow lunged forward. Even when I held the nose ring, I could not control the cow.

⁶I then concluded, “This must be a message from Kami-Sama.” I told my son to plow, to which he and my

wife protested. "If an adult can't control it, how can a child handle it?"

⁷I reassured them, "Even if I can't control it, try it. Do not fear." When he took the reins, the cow became sedate. I told my wife and son, "Look! Awe-inspiring isn't it?"

⁸I had my son take over the plowing duties at age fifteen. When someone came to worship and I was called home from the paddy, I could easily return home, even in the middle of sowing the barley. After returning home, I gave prayers for the worshipper.

⁹We finished sowing the barley by October 21 (November 15).

- 2 When I gave thanks to Tenchi Kane No Kami, He said, "With the barley sown, I am rest assured. Go and buy five sheets of colored paper."¹ After buying the sheets of paper, I informed Him of the purchase.

²Kami-Sama instructed, "Stack the five sheets and make seven, five, and three creases respectively on the edge strips of the resulting paper hangings that are to be attached to a sacred staff. Make a staff two *shaku* and five *sun* long.² Place the new sacred staff on the altar." When I made the sacred staff, I sought Kami-Sama's approval.

3 Kami-Sama spoke, “Konshi Daimyōjin, with the completion of this sacred staff, I will end your farming career. Please understand.

²When you are out farming, the person at home has to go out and call you whenever someone comes to give a request. And after you relay the request, you have to go back out again. You have to keep going in and out of the field. This gives you little time for farming, and the worshipper must also wait for you. Both you and the worshipper are being inconvenienced.

³Won’t you stop farming?

⁴When you were gravely ill at forty-two, the doctor gave up hope. Everyone worried about you. You prayed to the kamis and buddhas and were blessed with complete recovery. Regard this event as your death. Dispel all desires and assist Tenchi Kane No Kami.

⁵Also, your wife should consider herself a widow. This is better than being a real widow, as she can still talk to you and discuss matters. She should take the children with her to do the farm work.

⁶There are many people like yourself who have sincere faith in kamis but still have many problems. Help these people by performing toritsugi.

⁷This will help Kami and save people. Man exists

because of Kami, and Kami exists because of man. Thus, Kami supports man as Kami's children, and man supports Kami as his parent. There will be eternal prosperity through *aiyo kakeyo*."

⁸As instructed, I quit farming and began to perform toritsugi mediation in the Hiromae. This was in October 1859.

- 4 On December 22 (January 14), Kami-Sama said, "Make two temporary shelves in the alcove. Otherwise, you won't be able to place New Year's offerings."

²A carpenter named Henmi Jūzō from Munemoto, Urami Village offered, "To show my appreciation for the divine blessings that I have received, I will make the shelves." He built the shelves on the twenty-eighth (January 20) and even made an offertory box.

Chapter 10

- 1 On January 1, 1860, Kami-Sama began to allow disciples to clap their hands when praying. He instructed me, “Start keeping a list of worshippers.¹ Record the name, year of birth, and locale.”

²On May 1 (June 19), Kami-Sama said, “Call it the Daily Record Book on Worshippers.”²

- 2 In December 1860, I sold some of my farm land in compliance with a divine order. I sold the Fudaba[†] and the Mukōbuchi[†] paddies to the Furukawa family. Yaozō was designated as the purchaser.

- 3 In January 1861, Kami-Sama directed, “Reconstruct the east outbuilding. Make it two by four *ken*.³ The earth-floored foyer is to be four *shaku* wide, and the eaves are to be three *shaku* long. The central pillar is to be eleven *shaku* high. Purchase the materials from Tamura Saijirō of Masusaka Village. Request Endō Kunitarō of Tatamiya, Rokujōin Naka Village to do the carpentry work.”

²Regarding Kunitarō’s duties, Kami-Sama ruled, “The Days need not be followed when the outbuilding must be

built. If he has other, more urgent jobs to do, let him do those first. As for when to start the construction, have him start when he is ready. He can begin when all the wood is ready for construction.”

³On June 4 (July 11), Kunitarō the carpenter came. He also brought another carpenter, Endō Tamanojō of Tatamiya,[†] and Satō Heikichi of Hata[†] of the same village as an assistant.

- 4 On July 21 (August 26), they laid the stones for the foundation. They exclaimed how hot it was. Kami-Sama revealed, “The weather shall be more comfortable tomorrow. It won’t be so hot.

²In the afternoon, there will be rain as a favorable sign. It is said that rain is a good sign for construction. Begin construction on the morning of the twenty-second. Seven or eight workers, including the carpenters, will be enough. If they are not enough, I shall lend a hand.”

³It was cloudy from the morning of the twenty-second. From around noon that day, thick clouds formed. Everyone predicted that it would rain soon. After the framework was completed at around three in the afternoon, it started to rain. They covered the lintels and the other parts that shouldn’t get wet. Those who were slow to get down from the framework got dripping wet. It was

a heavy downpour.

⁴They said in relief, “How fortunate that it didn’t rain until we finished putting up the framework. Otherwise, it would’ve caused much difficulty. We really worked at the right time.” Soon, the weather cleared.

⁵Late in the afternoon, Kami-Sama gave instructions for the ridgepole-raising ceremony. “Make three sacred staffs each having five sheets of colored paper. Prepare three gratuity envelopes. Also, divide one bale of rice for three people. Give one and a half *to* to the head carpenter, and one *to* each to Tamanojō and Heikichi. Put each portion into a container and stand a sacred staff on each. Hold a ridgepole-raising ceremony in your Hiromae with these three people.

⁶Customarily, people hold the ceremony on the ridgepole. My instructions deem the placement of a sacred staff and rice on the ridgepole as unnecessary. The framework may collapse unless the ground is revered.

⁷Revere the ground. Doing so will bring future prosperity.”

⁸I completed the framework on July 22 (August 27).

- 5 In August, Kami-Sama told me to build a toilet in the northwest part of the main house.

Chapter 11

1 On January 3, 1862 (February 1), Obata Hatsunojō, who was a relative of Hikosuke, and two of Hikosuke's neighbors came to inform me that Hikosuke of Kugui[†] was suffering from a mental disorder.

²I immediately gave prayers to Kami-Sama. "Don't worry. I shall calm him," comforted Kami-Sama.

³On the eighth (February 6), the three came again to report that he still wasn't cured. They explained, "Since his violent behavior has troubled his caretaker, we have confined him to an isolated room. We plan to have a shamanistic practitioner from Kanbara[†] come and give prayers."

⁴I again gave prayers to Kami-Sama, who told me, "If he were some other person, I would not disallow the shamanistic prayers. But since Hikosuke was adopted from your family in sound health, I will cure him here and send him back.

⁵It is said that if a person was presented in sound health, he won't be taken back in sick health. Since you are a kami, I won't have you depend on shamanistic prayers. I will have you restore his former good health and send

him back.”

““Even so, he won’t come here,” the three claimed. “If he’s not willing to come, I will have someone here go and bring him,” replied Kami-Sama. To Asakichi, “Go and bring him to this Hiromae,” Kami-Sama instructed.

⁷Asakichi left promptly and brought Hikosuke later that day at around two o’clock. Four people, who were members or neighbors of the Obata family, also came (with Asakichi) to look after Hikosuke.

⁸However Kami-Sama advised, “He is now in a lull. There shouldn’t be so many people here at such a time. Since these people have been looking after him since morning, Kami will take over now. They should all return home.”

⁹I asked the four people to return home and then gave prayers. While looking forward to a revelation regarding the date of Hikosuke’s recovery, I gave requests every day. I eventually received the revelation.

- 2 On the morning of January 14 (February 12), Hikosuke had convulsions as I watched helplessly. I prayed to Kane No Kami-Sama.

²Kami-Sama revealed, “I will arrest the convulsions by this afternoon. Make a hot bath in the evening. After

everyone has taken a bath, have Hikosuke take one. Tomorrow on the fifteenth (February 13), I shall enable him to go to your Hiromae to give thanks.”

³(In the evening after everyone had taken bath,) I told Hikosuke, “Everyone has already taken a bath. You should take one too,” and showed him to the bath. Since Hikosuke was back to normal, I left him in the bath and returned to the Hiromae. I gave thanks to Kami-Sama.

⁴Then I went back to the bathroom and asked, “How is the bath?” “It is quite fine,” replied Hikosuke. And soon after, “I’m finished and coming out.” He got out and went to the toilet.

⁵I told him to sleep in the main house. He entered the main house and bowed to Kami-Sama before retiring. I, too, gave thanks to Kami-Sama.

⁶Exhausted, Hikosuke slept from the fifteenth (February 13) through the sixteenth. In the afternoon, Kami-Sama said, “Wake him. Otherwise he will keep on sleeping. Ask Ōhashi Magobe’e to have Hikosuke’s hair done.”¹

⁷I informed the Obata family of Kugui† that Hikosuke had recovered completely. Meanwhile, his wife was pregnant.

⁸On January 17 (February 15), someone (from the Obata family) finally came to take Hikosuke home. Hikosuke

regained his sound health. Kami-Sama told me, "In the afternoon, have Asakichi carry Hikosuke's change of clothes and accompany Hikosuke home."

⁹During Hikosuke's stay here, he chewed one *futon* blanket to shreds and broke some household implements. But this was due to an oversight on our part since he was left unattended at night. He fully recovered as Kami-Sama had said he would. His illness lasted from January 8 (February 6) to the fourteenth (February 12).

- 3 On the evening of February 28 (March 28), five of Hikosuke's relatives brought him again, saying, "Hikosuke has had convulsions again. His wife is also ready to give birth, and we are worried about him. We humbly apologize, but we ask you again to cure him." I gave a request to Kami-Sama.

²Kami-Sama responded, "You all shouldn't worry. I won't have her give birth yet. Return home and you will find that her labor pains have passed. Leave Hikosuke here. I will return him cured. Curing him at one time will weaken him, so I will do it in two stages.

³When he regains normalcy so much that he says his pregnant wife is very dear to him, I will have her give birth." After reaffirming their request, the five relatives

returned home.

⁴On the afternoon of March 3 (April 1), Hikosuke said, "Tose, I'm going to go home," and went home by himself.

⁵The next day on the fourth (April 2), I told Asakichi to check on Hikosuke. Asakichi reported, "He carried the manure to the fields during the morning." Hikosuke was thus in sound health.

⁶Later, Hikosuke came by to give thanks and informed me, "My wife was blessed with an easy childbirth on the night of March 26 (April 24)." It was a girl.

"I delayed her childbirth for a month," admitted Kami-Sama. How blessed it was. Both mother and child were doing fine.

- 4 On June 4 (June 30), Kami-Sama told me the locations to build toilets. "Build a toilet in the new outbuilding in the east, and another east of the main house." He gave permission to build toilets at two locations.

- 5 "Your eighteen-year-old son Asakichi will have a difficult year this year. Have him worship at the Gion Shrine in Tomo[†] (Fukuyama, Hiroshima Prefecture) on June 13 (July 9)," advised Tenchi Kane No Kami-Sama.

²I did as instructed. Asakichi went to worship by boat

from Sami[†] and returned on the fourteenth (July 10) at around four in the afternoon.

³Exhausted, Asakichi napped half naked on a bench in the backyard on the (afternoon of the) fifteenth (July 11) and sixteenth. Kami-Sama told me, “He’s not exhausted, he’s got the measles.”

⁴On the twenty-fifth (July 21), he recovered completely and regained sound physical health. Kami-Sama mentioned, “Next, I will have your four other children (Ishinojō, Kura, Torayoshi, and Kono) catch the measles this month.”

⁵Endō Banzō, a carpenter from Tatamiya[†] who was building the new toilet in the east outbuilding, wondered, “You know, I haven’t seen your children lately.” “They all have the measles,” I explained.

⁶By July 1 (July 27), all my children fully recovered. The five children did not require any nursing. We did not disallow them to eat tabooed foods such as fruits, vegetables, and fish. Kami-Sama had me put forth a good example for people to follow.

- 6 Ishikawa Saiji’emon, the uncle of the head mountain ascetic priest of the Chigyōin Temple in Yakage,[†] came to the Hiromae and censured me.²

²Kami-Sama instructed me to visit the Kasaoka hiromae to instigate a rebuttal against this mountain ascetic priest's criticisms. I left for the Kasaoka hiromae at around six o'clock in the evening on July 21 (August 6). Believers had gathered there. After discussing the problem with them, I promptly dispatched some of them to Yakage.[†]

³In the afternoon of the following day, those believers returned and relayed, "The Chigyōin priests have apologized."

7 On the twenty-third (August 18), I went home on a palanquin escorted by five believers. I reached home at around eight in the morning. I then gave thanks to Kami-Sama.

²There were people from all over Otani waiting for me. Suzuki Kyūzō had been anxiously waiting. He requested toritsugi. "My pregnant wife has contracted the measles and is near death. The doctor gave her a dose of medicine and departed without any hope for her."

³I gave him a bottle of sacred sake from the altar and told him to hurry home and have her drink a little of it. I then gave prayers for all people. Kyūzō's wife promptly received divine blessings and came to worship to give

thanks. She had recovered completely.

⁴The wife of Endō Kunitarō of Tatamiya[†] was pregnant and had the measles. A friend of theirs came to visit Furukawa Mume (my mother-in-law, also Kunitarō's mother) and pleaded, "The doctor (Himei Dōshuku) from Nakayama[†] has given up hope for her. Please come right away." (My mother-in-law came to the Hiromae first.)

⁵When I prayed to Kami-Sama, my mother-in-law was told, "Go without worrying. Pray single-heartedly. Don't be at a loss. I will have you return tomorrow afternoon without any worries." The wife was soon blessed with full recovery.

⁶In Koda[†] and Hontani,[†] six pregnant women with the measles were saved by Kami-Sama. There were many who died from this disease.

⁷"Emoto Sōzaemon of Masusaka Village will receive a divine sign at noon today," said Kami-Sama. Later (that day), a person came and informed me that Sōzaemon had died at the time when he was to receive the divine sign.

⁸(That same day,) someone came to tell me that Hikosuke of Kugui[†] was seriously ill. But he fully recovered without taking any medicine. He also received divine blessings when he had the measles.

8 While I was giving prayers of thanks on the early morning of October 16 (December 7), a person came and informed me, “Hikosuke of Kugui[†] has died due to a sudden illness.” I immediately inquired Kami-Sama.

²He explained, “It wasn’t a sudden illness. It was an unnatural death. Since his adoptive mother did not realize her indebtedness to Kami, Hikosuke had no chance to attain true happiness. I have given him prompt relief.”

³A person from Kugui[†] later told me that Hikosuke was sowing the barley during daylight on October 15 (December 6). And on the next day, at dawn, he had an unnatural death.³

⁴His family had often sought help from Kami-Sama for their problems. Yet, they held no feelings of indebtedness to Kami-Sama.

⁵When Obata Seizō’s daughter (Hikosuke’s wife) fell ill, Seizō practiced faith in the Kurozumi religion. He later became the head of the Kurozumi group in Kugui.[†] However, his first adopted son-in-law (before Hikosuke) got divorced and his daughter’s sickness couldn’t be cured. And Seizō later died due to illness. People said that it would be difficult for the family to continue.

⁶My aunt (Dōman Naka) from Nishibara Village told me

that Seizō's wife was her and my mother's cousin. My aunt had proposed that Hikosuke of Kandori[†] become the adopted son-in-law⁴ for the Obata family.

⁷Although I have many brothers and sisters, they were all less prosperous. I therefore helped to arrange the adoption. Seizō's sick daughter was blessed with a cure. I also gave the Obata family a paddy that could grow rice and barley.

⁸Still, Seizō's wife would tell him, "Don't practice faith in Kami-Sama." Now I realize how ill-hearted she is. I don't think they could have received blessings even from the Kurozumi religion.

⁹Her greed even led her to thoughtlessly come and tell me to pay for Hikosuke's funeral. What a despicable woman she is!

9 On November 23, 1862 (January 12, 1863), I was bestowed with the divine name of Konko Daimyōjin.

10 Kami-Sama instructed, "Expand the Hiromae by placing four *tatami* mats raised over the earth-floored foyer." This was in December of the same year.

Chapter 12

1 It was February 1863.

“Your pregnant forty-five-year-old wife will have a safe childbirth on the night of the ninth this month (March 27),” Kami-Sama divulged.

²On the ninth, I was informed, “Tonight, worshippers will come. Therefore, I will postpone the childbirth to tomorrow night. Stop boiling the water for the childbirth and retire.”

³On the evening of the tenth (March 28), there were no worshippers. At around eight o’clock, my wife, almost ready to give birth, started trembling. When I inquired Kami-Sama, He reassured me, “Not to worry. Go and get the metal sacred staff from the Hiromae and have her hold it.”

⁴After doing so, I gave prayers. Kami-Sama said, “That’s enough. Take the metal sacred staff back to the Hiromae. Her trembling is a sign of imminent childbirth. Prepare a place for the childbirth. Then both of you are to sleep without worrying.

⁵It will still be a while before she gives birth. The child won’t be born until the moon sets (one fifty in the

morning) tonight. When the child is born, you needn't get up.

⁶Don't raise this child. This child cannot be raised. There will only be a birth cry. After the child is born, have your wife lay the child aside. Then she is to sleep as usual."

⁷That night, my wife said, "My belly feels heavy," and got up and went to the prepared place. She then had a safe childbirth. This was a divine blessing. The child, a boy, was born when the moon set. Afterward, she cleaned up and went back to sleep.

- 2 At dawn on the eleventh (March 29), I gave thanks to Kami-Sama.

²"Leave the newborn at home until the seventh night. Then bury the child beside the river. Tose, it is dawn. Rise and open the gate doors. You are permitted to go to the well and handle water.¹ Draw water to cook rice. Then offer the cooked rice to Dokujin's altar and to the Hiromae's altar," instructed Kami-Sama.

³My wife got up and did as instructed without her health being affected.

- 3 Kami-Sama spoke, "Through divine blessings, women undergo physical changes such as menstruation, pregnancy, and morning sickness without pain. Even without

a maternity belt, they will have an excellent physical condition prior to giving birth. After the childbirth, the mother need not lean against anything. Having dumpling soup and feeding the newborn *gokō* herb tea are also unnecessary. If the mother partakes sacred sake along with her newborn who suckles the first milk from her breast wetted with sacred sake, she will have no headaches, women's sickness, bowel trouble, and other ailments.

²Traditional taboos on impurities and food restrictions need not be followed. She may lead a normal life."

- 4 On March 21, 1863 (May 8), Kami-Sama directed, "Remove the sliding shutter at the Hiromae's entrance. Make it so that the believers can enter the Hiromae at anytime."

Chapter 13

1 On January 1, 1864 (February 8), Kami-Sama instructed, “There is no shrine nor place where Tenchi Kane No Kami can be worshipped. Build Me a shrine, square in area. I will look after the safety of the people.

²No government rules Tenchi No Kami. However, a government rules you. Ask your assistants to apply for the approval of the construction.

³Ask Kawate Yasuhei and Morita Hachiemon of this village to be your assistants.¹ As for the carpenters, employ Kawasaki Motoemon of Akura[†] and his apprentice Endō Kunitarō of Rokujōin Nakamura.[†] Have the carpenter hold the construction initiation ceremony on the auspicious day of January 4 (February 11).

⁴If the wood is already prepared and the government does not approve of the construction, don’t mind it. The wood can be given to someone who needs it. Start preparing the wood promptly.

⁵If the government does approve, you can build the shrine and it shall be yours. Should I, Tenchi No Kami, enter this shrine, the world shall turn dark.

⁶This shrine is where people can give requests and thanks.

⁷Through your toritsugi mediation, Kami, as well as people, will be fulfilled. Kami is Kami due to man, and Man is man due to Kami. Parents pray for their children, and children pray for their parents. Like Heaven and Earth, practice the mutual reliance of *aiyo kakeyo*.”

- 2 An application for the approval of the construction was submitted to the village office. Household head Asakichi was designated as the applicant. His co-signatories were Hiromae assistants Yasuhei and Hachiemon; and Fujii Shuntarō, the neighborhood representative. The application was brought before Nishi Saburōji who was the village headman’s assistant, and Ono Shin’ichirō,² the village headman. They both approved the application.

²After Fujii Shuntarō consulted with selected villagers, the application was taken to the Asao Provincial Office. This was on January 10 (February 17).

- 3 Kami-Sama directed, “Appoint representatives to apply for the approval of constructing Konjin’s shrine. Request head carpenter Kawasaki Motoemon and Hashimoto Uhei to go to Kyoto.

²From Kyoto, have the head carpenter go to Mount Ōmine to inform the mountain ascetic priests that, with all due respect, you will be returning the certificate which

you had received from them.³ On the route home, he is to go to Kishū (Wakayama Prefecture) to purchase wood.”

³Motoemon and Uhei went to the Shirakawa Shinto Office and submitted an application for the shrine’s construction. The application was received and heard by Shinto officials Hayashi Yamato-no-kami and Abeta Bizen-no-kami.

⁴The Shirakawa Shinto Office gave approval for me to hold religious services in my house. Motoemon and Uhei were also told, “The shrine may be built on the same property where the house is located.” This was on April 9 (May 14).

4 On June 10 (July 13), Kami-Sama forbid me to take a bath.⁴

5 I received the divine name of “Konko Daigongen,” and my wife, the divine name of “Isshi Myōjin.”⁵ This was on October 24 (November 23).

Chapter 14

- 1 On October 10, 1865, Konko Asakichi was designated by Kami-Sama as an “Ichi no Deshi.”
- 2 On November 15 (January 1), Kami-Sama told my seventeen-year-old second son Ishinojō to start practicing *kendo*.
- 3 On June 23, 1866 (August 3), Kami-Sama ordered me to stop giving prayers every morning.
- 4 On September 8 (October 16), at around six o'clock in the morning, my adoptive mother passed away due to illness. I inquired Kami-Sama.
²He responded, “Do not stop performing toritsugi meditation because of your mother’s death. You must not go to see her. Since today is the Chrysanthemum Festival, celebrate with the children and villagers. Just tell people that your mother is ill. I will give further instructions in the evening.”
³When I asked Kami-Sama that evening about the funeral schedule, He instructed, “Inform people about your mother’s death at two o'clock in the afternoon

tomorrow. By this time, the festival will have ended, and it is also the traditional time for a funeral. Hold a private funeral in the evening.

⁴Inform Asakichi in Kyoto about the death. After he arrives home, hold a formal funeral.”

⁵On the evening of the ninth, we held a private funeral.

⁶(Later) Hashimoto Uhei of Akura[†] came by to say that he was going to Kyoto. Kami-Sama had directed him to go to Kyoto on an errand. This was perfect timing.

⁷I requested Hashimoto, “When you get to Kyoto, call on the Kyoto branch of the Asao Provincial Office and meet Asakichi to inform him of the death.”

- 5 Kami-Sama told me, “Also have him seek approval from the Shirakawa Shinto Office to enable disciples to practice this faith as certified priests.” Kami-Sama was referring to four people: Fujii Komajirō of Otani Village, Nakatsukasa Sakasuke of Urami Shinden Village, the wife of Hirai Hidekichi of Rokujōin Naka,[†] and Fujii Tazō of Yōsuna Village.

²Kami-Sama told me, “Give ten *ryo* to the head carpenter who is to give it to Hashimoto.” I thereby gave the money to the head carpenter. The money was for obtaining the approval from the Shirakawa Shinto Office.

Hashimoto Uhei received the money the next day on September 10 (October 18).

³Hashimoto left for Kyoto, and returned on October 2 (November 8).

- 6 Asakichi left Kyoto on October 1 (November 7) and arrived home on the eighth (November 14). He had received a thirty-day leave. I informed Kami-Sama of Asakichi's return.

²Kami-Sama said, "Tell Asakichi to rest for the time being. Wait for further instructions."

- 7 On October 11 (November 17), at around nine in the morning, the Asao Provincial Office summoned Ishinojō (Hagio) who then reported to the office.

²On the early morning of the twelfth, Kami-Sama instructed, "Hold a formal funeral for your late mother on the thirteenth (November 19)."

³That afternoon, Ishinojō returned home (from the office). He was designated as a reserve samurai. He was thus allowed to have an official surname and to wear swords.

⁴Asakichi and Ishinojō, while wearing their swords, joined their grandmother's funeral procession. They made the funeral look very dignified. All this was

through Kami-Sama's divine arrangement.

⁵We held a memorial service every seven days (after the death). For the forty-ninth-day service, we held it in advance on October 19 (November 25).

⁶Asakichi went to the Asao Provincial Office on the twentieth and returned home that day.

⁷Then on the evening of the twenty-first (November 27), he left Tamashima[†] and returned to Kyoto by boat.

- 8 On November 24 (December 30), Kami-Sama spoke, "The honorific title for Kimon Kane No Kami Daimyō-jin is 'Shinriki Myōga no Mikoto,' and the honorific title for Konko Daigongen is 'Jinriki Odoshi no Mikoto.'"¹

Chapter 15

1 From the Asao Provincial Office, I received a letter of recommendation to be given to the Shirakawa Shinto Office.¹ It recommended that I be permitted to become a priest. This was on February 10, 1867 (March 15).

²On February 13 (March 18), Kami-Sama instructed, “Have Konko Ishinojō be your proxy to submit the application for your priesthood. Ask Kawasaki Motoemon and Hashimoto Uhei to accompany him.”

³(Before leaving, Kawasaki and Hashimoto came to the Hiromae.) Kami-Sama revealed, “Kawasaki and Hashimoto, visit the Shirakawa Shinto Office and tell the officials, ‘We have a letter of recommendation from the Asao Provincial Office. We would like to request your approval for this application.’

⁴Please note that at our Hiromae, we cannot abide by the various requisites of the Shirakawa Shinto Office.’

⁵Since you often go to Kyoto, tell the Shirakawa Shinto Office about Tenchi Kane No Kami’s blessings.”

⁶The three left for Kyoto on February 13, 1867 (March 18). They hired a boat from Akura.[†]

2 When they arrived at the Shirakawa Shinto Office, they requested, "We are indebted for your constant assistance. We have brought a letter of recommendation which we received from the Asao Provincial Office. We sincerely ask for your consideration on this matter. We would also like to tell you about the thankful blessings of Konjin."

²They also told the Shirakawa Shinto officials that when revering the deity, we gave only the Rokkon Prayer and the Shingyo Sutra. The officials approved the application.

³They commented, "I see. If the Shirakawa ways of worship do not make Kami listen and bring any blessings, then it will be futile no matter how well you follow our ways.

⁴If one's own way of prayers can elicit a sure response from Kami, then it should be all right.

⁵However, since the Shingyo Sutra is a Buddhist sutra, it would be better not to chant it. But we will not strictly forbid it."

⁶Next, they asked the officials about the altar fixtures that were permissible. They were told, "We have no restrictions concerning altar fixtures and ornaments. Worshippers may bring any kind of votive offerings (to your shrine). The crest with the "kon" character en-

closed by a circle poses no problem.

⁷Even for people coming from far away, the Yoshida Shinto Office² has them make a sojourn and teaches them its proper ways of worship. The sojourn may be as long as twenty or thirty days. But at the Shirakawa Shinto Office, we don't require people to make a sojourn and to spend money. We shall approve the priesthood application as recommended by the provincial office.” The approval was documented as follows:³

⁸February 22, 1867

Under Honorable Maita Sagami-no-kami

Kameyama Kō'emon-sama

Nikaidō Yū'emon-sama

Hirata Shinsaku-sama

Bitchū Province, Asakuchi County, Otani Village

Konjin Shrine Head Priest: Konko Kawachi

Shirakawa Head Office of Shinto Affairs

Chief Officials

Murakami Izumo-no-kami

Abeta Bizen-no-kami

⁹After a four-day stay in Kyoto, the three returned on February 28 (April 2).

3 On April 15 (May 18), Kami-Sama revealed, “Asakichi

shall rise to prominence.”

²On the eighteenth (May 21), in another revelation, “Asakichi will be assigned to the Asao Provincial Office.”

³On May 3 (June 5), Asakichi was blessed with employment by the provincial office. It was a felicitous event.

- 4 On the early morning of August 25 (September 22), Kami-Sama spoke, “Since the head carpenter’s heart is foul, the construction of the shrine will not be completed. Buy some kerosene and give a portion to the head carpenter as payment for his services.”

- 5 On September 9 (October 6), Ishinojō (Hagio) went to the Asao Provincial Office. He returned the same day and was exhausted.

²On the eleventh (October 8), he went to Nishi Kosaka Village to extend his condolences for Kaihata Kyūtarō who succumbed to illness. Then from the twelfth the next day, he fell ill and got worse each day.

³On the night of the twentieth (October 17), Kami-Sama directed, “Bring Ishinojō from the new east outbuilding to the Hiromae.”

⁴The next morning, on the twenty-first, I had Ishinojō rest in the back room of the Hiromae. Kami-Sama said,

“Tonight and tomorrow are the service days for Tenchi Kane No Kami. Pray that he recovers completely by tomorrow.”

⁵On the twenty-second (October 19), his condition worsened. At around noon, my wife concluded, “He’s near death.” “Look at him. What should we do? Please pray for his life.”

⁶I replied, “How do you expect me to pray for his life? You should know that we all belong to Kami-Sama. Change your overall way of thinking in this regard.

⁷For him to suffer from a life-threatening illness on this important, annual service day is due to the hearts of the children and yourself. His illness can’t be helped. Don’t mind if he dies. Leave him alone.

⁸Today, I must serve Kami-Sama.”

⁹Kami-Sama informed my heart, “Don’t feel pity. Kill your concern for him.”

¹⁰I then told my wife, “Have him sip some sacred sake,” and went to the Hiromae. I then performed toritsugi for people continually until after dark.

- 6 The night of September 23 (October 20) was the service day for the moon.⁴ When I gave a prayer for all peoples, Kami-Sama spoke, “Take the sacred rice offering from

the altar and make some *chazuke* with tea for Ishinojō.” (After the *chazuke* was made,) I told Ishinojō, “Have some *chazuke*. This is according to Kami-Sama’s instructions.” He took the bowl of *chazuke* and ate it.

²From the twenty-fourth the next day, he was well enough to eat rice gruel.⁵ He then gradually became able to eat normally and headed toward recovery. This was a true blessing.

³On September 28 (October 25), Kami-Sama instructed, “Let Ishinojō leave his bed. I will enable him to go out during the day. On October 1 (October 27), he is to get his hair done and come to the Hiromae to give thanks.”

⁴Ishinojō followed Kami-Sama’s instructions and received blessings. He gradually recovered fully and regained his former health.

⁵For eleven days (September 12 to 22), he was unable to eat normal food. Konko Ishinojō was nineteen at the time.

⁶He is now called “Hagio.”

7 On October 5 (October 31), “Open the gate’s sliding door and obstruct the doorsill with a plank,” ordered Kami-Sama.

8 On the morning of November 24 (December 19), Kami-

Sama imparted, “Humans living under Nittenshi are Kami’s children. If your body harbors pain or illness, working will be difficult.

²Pray for physical safety, diligence in your work, and abundant grain harvests; and pray even for your horses and cows. Pray with sincerity for everything.

³The power of Gattenshi is directed toward pregnancy and child rearing. During pregnancy, the parents’ hearts and minds play a crucial role. With their menstruation terminated due to pregnancy, mothers who abort a child will encounter misfortune afterwards.

⁴Praying to Kami with a sincere heart will dispel difficulties and bring relief.

⁵Through the virtue of Konko Daigongen’s toritsugi, Nittenshi Gattenshi Kimon Kane No Kami can be realized.

⁶Konko Daigongen saves people from their troubles and teaches them the road to relief. This year marks the eleventh year since Kami first requested your assistance.

⁷Konko Daigongen, henceforth, you shall be upheld as a kami.

⁸You have revealed the virtue and influence of Tenchi No Kami to the world. I am grateful. Konko, I express My thanks. I am saying all these things for you to keep them in mind from now on.”